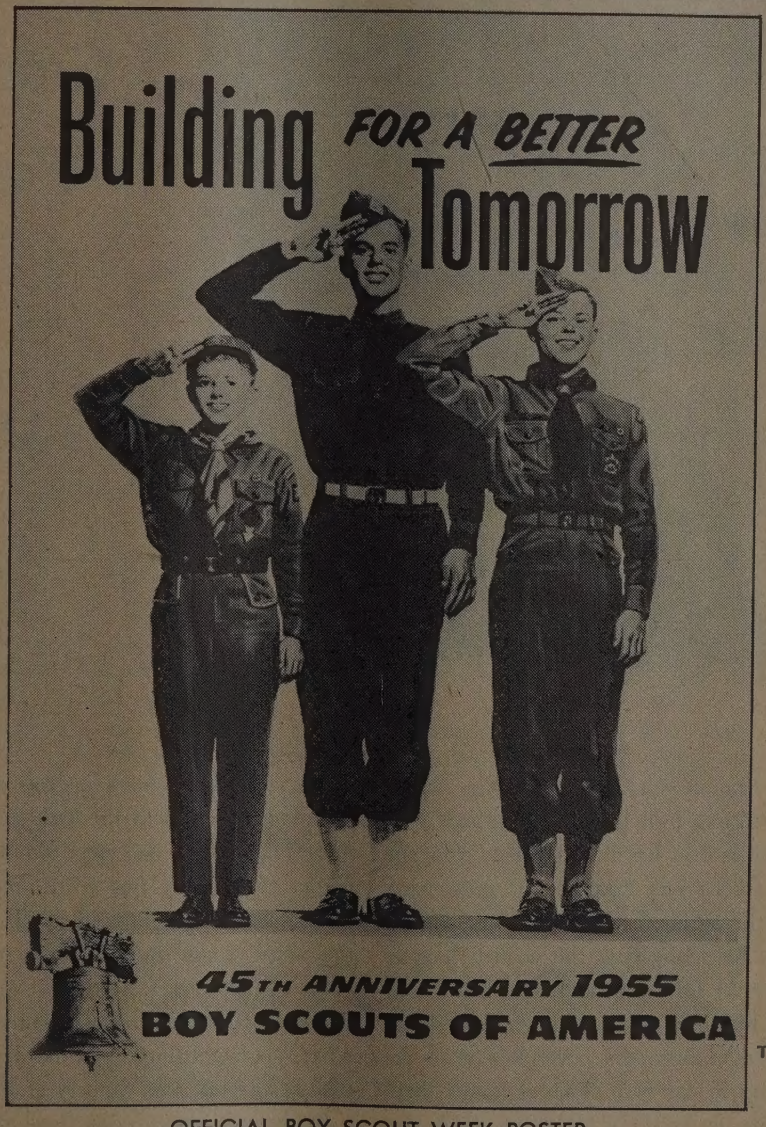
Lutheran Herald

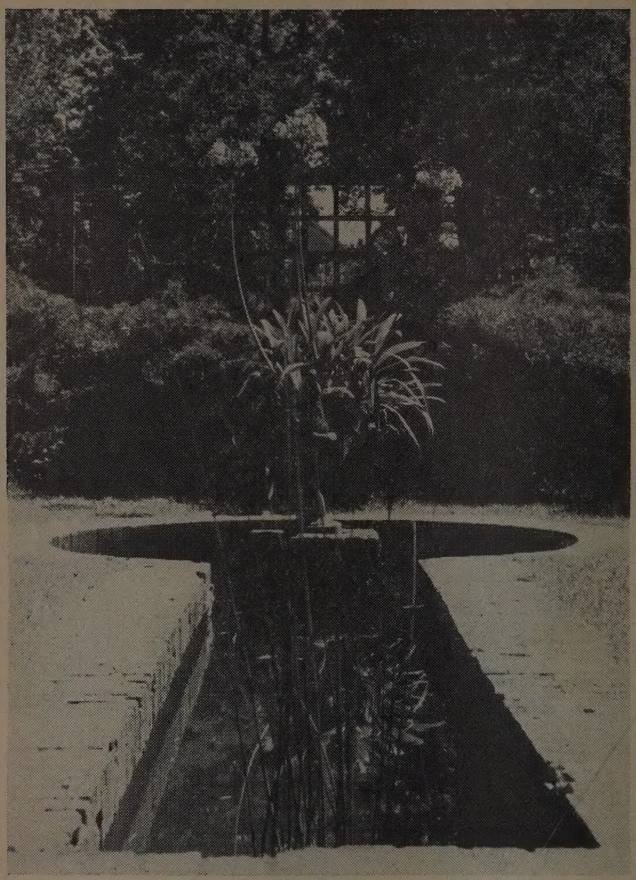


PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

OFFICIAL BOY SCOUT WEEK POSTER

Scout Week, February 6 to 12, marking the 45th anniversary of the Boy Scouts of America, will be observed throughout the nation more than 3,660,000 boys and adult leaders. Since 1910, more than 22,750,000 boys and men have been members. "Building for a ter Tomorrow" is the birthday theme. Members of 95,000 Units, through demonstrations and exhibits, will dramatize the purpose Scouting and the rich heritage it has in this country. The observance of Boy Scout Sunday will take place on Sunday, February 6. that day members of Boy Scout Units, Cubs, Scouts, and Explorers will review their spiritual pledges in Scouting as they attend cial services in their respective churches. More than 3,600 Scout units in the U. S. A. are sponsored by Lutheran Churches. The heran award, Pro Deo et Patria, has been presented to nearly 2,500 Scouts, 543 of these recipients are members of the ELC.

LUME XXXIX MINNEAPOLIS, MINN., JANUARY 25, 1955 NUMBER 4



A Little Grass-Root Parable

BY ANNA GULICK

Once upon a time, not so very long ago, there was a missionary who lived in a little house, with a little path leading to the little pool in her little garden. Now the Mission Board had been very kind to this missionary, and had provided the means for grass to be planted on her little lawn. So, for many days she walked happily back and forth over the little path and crossed the little bridge that led to the little gate by the church. While she thought of many things, she never looked to see what was happening to her path. That is how it happened that one rainy day as she was running down the little path under a big paper umbrella, with a big armful of Sunday school books, and music books, and pictures, and pamphlets, she slipped by the little bridge and almost fell into the little pool! And then she looked at her little path, and do you know what had happened?

The grass had grown up soft and green across h little lawn and up to the little path, and it looked *nice!* Then a little had crept around a little stone at t border of the path. Just a little root—so little, the m sionary had never noticed at all. Then another lit root crept around the next little stone, and pretty so there was no border at all—just grass and path. And all happened so slowly that the missionary never realiz what was happening, until the day when there was path at all—just wet, slippery grass.

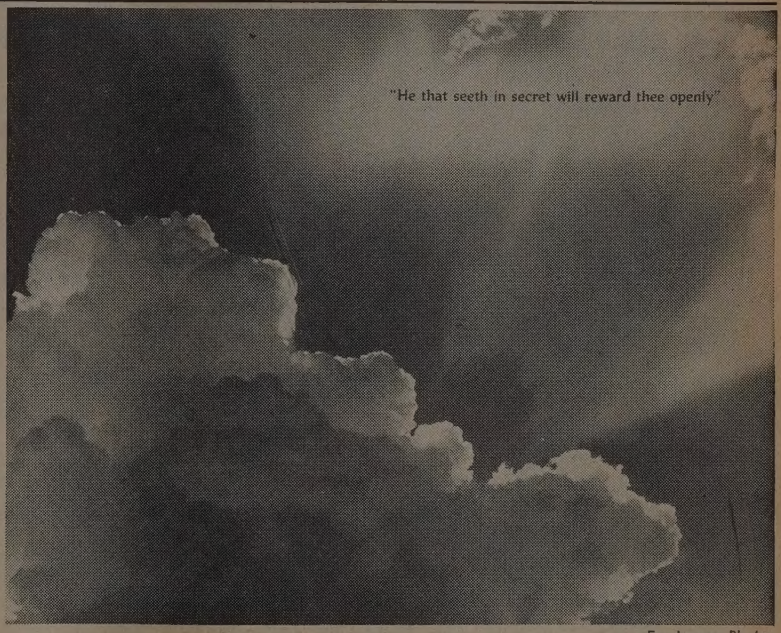
So the missionary understood that if she wanted have a path she would have to keep the little ro from climbing over the border.

But, she wondered the next time she was nipping t roots, why it is so hard to make grass grow where yo need it, when it comes up in the middle of the path.

OLUME XXXIX . . . NUMBER 4
linneapolis, Minn., Jan. 25, 1955

Lutheran Herald

The Secret



"He that seeth in secret will reward thee openly"

Eva Luoma Photos

Mary Nygaard Peterson

warn you, the secret you are trying to learn is not a easant one." The Wise One looked sadly down upon e student at his feet.

"Nevertheless, I must know," the young man insisted. What is this invisible wall that separates me from my llow men? It is as if they have some secret they will t permit me to share."

"I know." The face of the Wise One saddened. "I ce experienced the same loneliness you now feel. I uld not rest until I learned the secret in man's heart."

"Is there a common secret shared by all, or does each ve his own, personal secret?"

"In a sense, my son, men share a common secret. Yet, another sense, each man has his own."

"You talk in riddles," the young man protested. "I do t understand."

"Alas, then, if you must know—come. I will show u."

The two walked for some distance. At last they came an inconspicuous building. The student thought he ght have passed it numberless times without having ticed it or wondered as to its purpose.

The interior of the building, however, completely belied its exterior. The very magnitude of the room into which the young man stepped was breathtaking, and the dazzling walls and ceiling were of such splendor as to cause him to gaze in speechless wonder.

"Is it a temple?" he asked at last. "It must be, and yet I have never dreamed of a temple so grand. Surely, its magnificence must approach that of heaven."

"I suppose it might be called a temple," the Wise One agreed, "though another name is more appropriate. It is true that men come here to worship their gods."

"Their gods?"

"Yes. Notice the altars that have been erected in the niches along the walls? Perhaps you would like to inspect them more closely?"

Without waiting for an answer, the Wise One led on. He stopped before a massive altar at the far end of the structure.

"Do you recognize the god for which this altar has been built?"

The young man gazed in silence at the huge disc

THERAN HERALD • O. G. MALMIN, Editor • CLARICE FOSS, Assistant to the Editor • HERMAN E. JORGENSEN, News Editor

cial organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis, Minnesota, Randolph E. gan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneolis 15, Minnesota.

slowly revolving over the massive altar. A lovely glow emanated from its satin silver sides.

"Beautiful. Beautiful," he murmured. "But I can't quite understand. It looks familiar. Is it a huge—a huge—"

"I think you have recognized it, my son. It is money, the greatest god of all in this room."

"Money, a god?"

"Man has built an altar to it. You see, son. This is no ordinary temple we are visiting. It is a secret temple, for secret gods. In reality, it is an idol house."

"I understand. That explains the difference. I sensed a difference in the atmosphere of this place—an unpleasant difference."

"Would you care to look further?"

In a recess beside the mammoth altar were a group of human figures.

"Primitive man? Is this altar built to Adam and Eve?"

"Look again, son."

"The figures look evil. Their faces are unpleasant. They must not represent Adam and Eve. What do they represent, Wise One?"

"Lust," came the simple answer.

The altar in the next niche contained numerous miniature figurines, smartly dressed and gay. They all seemed to be applauding one who was higher than the rest, gayer and more sophisticated.

"Public approval—acclaim," the Wise One explained.

"Now, the next one may be just a little difficult to interpret," he went on. They stopped before an altar that was empty, save for streamers of paper that furled and unfurled themselves in the air above it. Although something was printed on the strips of paper, the student found it impossible to read what it was.

"They look like headlines to me," he said at last.

"That is what they are—headlines and by-lines. Publicity. Ambition."

The next altar bore an accumulation hard to analyze: boxes and chests and bales, trinkets and weapons and deeds.

"What are these things?" the youth asked in wonder.

"You have named them correctly," the Wise One assured him. "Things. The human race sets great store by them."

The altar in the next niche was piled high with massive objects. Some of them were spiked, some sharp, and all formidable and ugly in appearance. Against his will, the student felt his heart constrict with fear.

"Might. Power. It dictates to the intellect of man. Men believe that the strongest is right."

"But they have been taught differently," the student protested.

"They have, but they have forgotten," the other admitted sadly.

On the next altar were large numbers of streamli objects. They appeared to be instruments and vehi of many different kinds.

"Speed," the Wise One explained. "Man makes q a fetish of it."

"I am beginning to feel ill," the student said. "Are almost through?"

"There are many other idols, many other altars, we can go if you like," the Wise One said.

"I would. I would like to leave this place."

"Very well. It has that effect upon me, also. The pl itself, is rather an altar, too, you know—an altar to idol Ostentation. No one would ever suspect it, wo they—hidden, as it were, beneath that innocuous terior?"

"Tell me, Wise One," the student begged, "Do n really worship these things—this display?"

"I'm afraid so. Poor mankind! You understand n my son, why men were not ready to reveal themsel to you. They were afraid you would discover th secret gods."

Suddenly, the Wise One chuckled. It was a most expected, a most incongruous sound, in that envir ment, among those surroundings.

"You find something to amuse you?" the stud asked in wonder.

"One thing I find amusing," the other admitt "They think their gods are secret." He chuckled aga "They forget that the Most High God, the One T God, seeth in secret!"

The Beggar

There came a beggar to my door,
A man I had not seen before.
I freely shared with him my bread,
And gave him money for a bed;
But ere he left, his tongue let loose
An oath, because he got no shoes.
I felt he'd robbed me of my store,
This beggar by my kitchen door.

. . . .

I found a beggar on the street,
A fellow who had lost his feet.
I dropped my gift into the hand
Of this poor man who could not stand.
He smiled, and ere I could depart
A cheerful "Thanks" came from his heart.
I shared with him my earthly store,
But felt he gave to me still more.

BERNHARD H. J. HABEL

Riding the Trail With an Indian Missionary

Loren L. Spaulding
Rolla, N. Dak.

n the wood-covered hills of Wisconsin, which are di-ided by rippling brooks and racing rivers and dotted ith prosperous cities, lives a race of people who are often nored, exploited, and forgotten by the rushing, career unting, dollar-grasping American populace. These peo-le are our first Americans, the Indians.

Contrasted to the rushing crowd, a group that cannot nd must not forget the Indian, are our Christian lay eople and pastors. Taking the lead to minister and to rve the Indians from our Church in this state are astor and Mrs. E. W. Sihler of Wittenberg, Wis., who r 20 years have directed and guided the ministry of ie Bethany Indian Mission.

The restlessness and mobility of the American people ave caught up and taken the Indian along, so that to-ay, what used to be a rather localized effort at Witten-erg, has become practically a state-wide project. In the w days spent at the Mission this summer during the ionth of August, I was privileged to tour a part of the eld served by Pastor Sihler as he seeks to keep in con-ct with and minister to some two hundred families of Winnebago Indians, totalling about eight hundred souls. n the words that follow I would like to describe brief-some of the trails we followed.

In contrast to the means of transportation (his own et) used by Pastor Morstad, Wittenberg's first Indian issionary, we boarded the mission Plymouth and set f for distant points. Our first path led to Neopit on ie Menominee Indian Reservation to visit a former udent of the Bethany Indian Mission summer school, hose husband was now employed in the local sawmill. rom Neopit we turned the Plymouth toward Green ay, a busy city on the west shore of Lake Michigan, here many Indians have come to live and work. As e visited different families in this city it was a joy to e how the local ELC congregation and its pastor have inistered to several Indian families and welcomed them their church. Karen Smith, an Indian girl, was to be nfirmed this fall in Trinity Lutheran Church. She as also active in the Luther League and sang in the oir. The other children in these families were planning n Sunday school and finding their place in this church me. Another day on the road took us to the bean lds where many of Pastor Sihler's people were work-g. He visited with them, listened to their problems, d gave counsel.

A good night's rest in the apartment at the Lutheran

AN INDIAN HOME IN THE TURTLE MOUNTAINS

The people who live in the house pictured above are Indians from the Turtle Mountain Reservation in North Dakota. Their nationality may be mixed with French, German, Norwegian, or any other prevalent American nationality, but because they are what they are, they have been neglected by many of our churches and many of our church people.

chapel in Wisconsin Rapids refreshed us for the last day of our field trip. To this chapel Pastor Sihler comes every Sunday during most of the year for evening services for the Indians living in that area. He will stay over night and then, together with the parish worker, will conduct a course in religious instruction after public school hours for the children on the marsh west of Wisconsin Rapids. They meet in bunkhouses owned by a farmer who is sympathetic to this mission endeavor. The parish worker may stay on and visit homes in this area and then go on to Mauston for an Indian Ladies' Aid later in the week. There are several Indian families around Mauston and the co-operation and interest of the local ELC congregation there have been most gratifying.

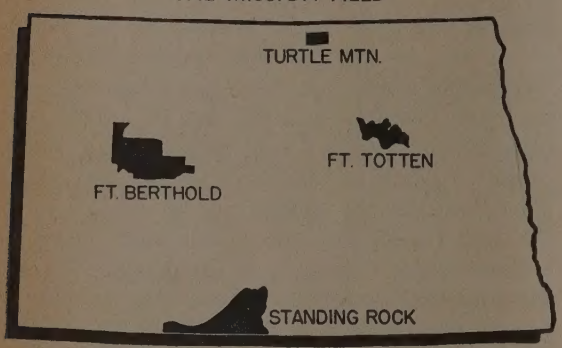
Our trip to the vacation and tourist center of Wisconsin Dells gave Pastor Sihler many opportunities to visit with and minister to Winnebago Indian friends and parishioners. As I trailed along, it seemed to me that he knew practically every Indian we met. This is the fruit of twenty years of faithful and devoted mission work. At the homes there was an opportunity to share the Word and its life-giving message with devout and attentive children and adults. Eternity alone will reveal the fruit of this regular sowing of the seed.

As we journeyed to Lydon Station, Mauston, and then back to Wittenberg, more homes were visited—and

many were passed by because of our limited time. Those homes will be contacted on another trip.

These are not all the activities nor all the places our Wittenberg missionary has to take care of. In Wittenberg, the center of the mission activity, regular services are held for the local Winnebago Indians. There is a day when they can come and receive used clothing. They are taken to the hospital when they become ill and there is no one else to help. The meters are read for the blind and unschooled at the Indian Mission homes. Their basket and bead work is bought and sold. Pastor Sihler follows his people as they go to work in the cherry orchards, and he visits them in other cities where they may have moved, such as La Crosse, Milwaukee, and Chicago—always carrying them on his heart in good and evil days. Yes, there are many disappointments along the way—with those who refuse to listen to God's call and with those who stray away once they have begun to walk in the Light. But, joys outweigh the sorrows and the sorrows are never permitted to turn to hopelessness. This, together with all that I have mentioned, makes a visit with Missionary Sihler and his wife an unforgetable experience.

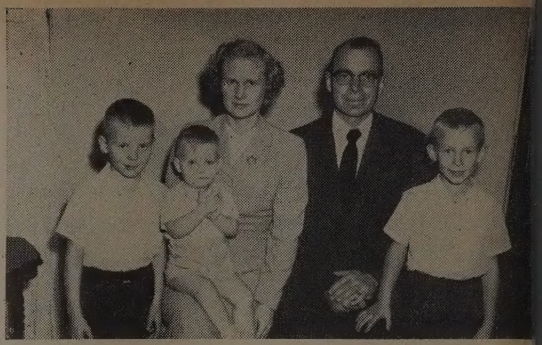
THE MISSION FIELD



Approximately 14,000 Indians live in North Dakota, distributed among the four above reservations, and on move throughout the state. Pastors and lay people have felt the need for a mission program among the Indians, and this is now a state-wide project for The Evangelical Lutheran Church. In the beginning the Indian Mission work with the North Dakota District will be subsidized by the Home Mission Department of our Church, with plans that the Lutheran people within the state will carry on this program themselves in the future.

We cannot, however, end our story here. From what you have read of this mission work on the part of Pastor and Mrs. Sihler, you should have noticed how important you are in this whole program. If you, dear ELC reader, fail, the whole program of Indian mission work and ministry to minority groups will come to naught. The day of separate and independent missions for minority groups like the Indian is drawing to a close in many parts of our land. The Indian, together with other millions of Americans, is on the move. He may be in yo town, city or community.

INDIAN MISSION PASTOR



Author of this article, "Riding the Trail With an Indian Missionary Pastor Loren L. Spaulding, was called by the Home Mission Depa ment of the ELC and the Home Mission Committee of the No Dakota District to initiate a work among the Indians on the Tur Mountain Reservation particularly. Pastor Spaulding is pictured w his wife and their three sons, John, Paul, and Philip. The missi family will live in Rolla, N. Dak., and work out from there.

Have you visited him? Have you invited him to yo church? Have you witnessed to him of the salvation th is in Christ? Lay-people and pastors, who work wi every color of skin and every nationality in their fie of responsibility, can alone perfect and bring to a su cessful stage any mission effort among the minori groups in our land today. With six to seven thousa Indians in Minneapolis, with fourteen thousand North Dakota, with thirty-one thousand in South D kota, and with thousands in other areas served by o Evangelical Lutheran Church—we have a field responsibility we cannot ignore. You folks in our loc congregations will have to take this challenge and me it. Look around! Is there an Indian near you? Bri him to Christ and Christ to him, won't you?

WITNESS FOR CHRIST

1955 Midwinter Conference on Evangelism

January 27-30, 1955

*

MILWAUKEE ARENA
MILWAUKEE, WISCONSIN

*

Sponsored by
The Lutheran Evangelism Council

LET US WITNESS FOR CHRIST TOGETHER!

hey Are Now Included

H. N. Rye
Executive Secretary
ELC Board of Pensions

SOCIAL SECURITY AND OUR PASTORS

he new Social Security legislation extends coverage, desired, to the clergyman who is exercising his minis-y. Included are clergymen who are American citizens rving as missionaries in a foreign country or U. S. ssession. The individual clergyman has the free and dependent choice of entering the system or not enter-g it. The Social Security system is complicated and e wording of the law not always crystal clear, but we lieve the facts given here to be accurate although we nnot guarantee that this is so.

Social Security is not intended as a substitute for ivate savings, pension plans, and insurance protection. is a kind of government-sponsored insurance policy, t instead of paying a premium the pastor will pay a x on his income. If a pastor lives to retirement, Social curity will help provide the needed protection for him d his family. If he dies early in life, it will help to ovide a full-time mother and a proper home environ-ent for his children. Social Security is only a help. It not intended to provide a reasonable living income either case, but to supplement other forms of protec-n, such as church pension plans.

The Social Security tax is payable by the clergyman mself, and his earnings are viewed as self-employment come. Neither the Church as a whole nor his local rish is involved in the pastor's participation in Social curity. The Church's responsibility for clergy pensions fulfilled through the church Pension Plan. Social curity becomes one of the means whereby the clergy-an may provide additional retirement benefits. Retired rgymen may receive their church pension and the cial Security pension at one and the same time.

OW TO GET IN

you as a pastor desire to participate in Social Security, is is the suggested procedure: Obtain from your local ice of the U. S. Department of Health, Education, d Welfare (Bureau of Old Age and Survivors' In-rance) a Social Security card which will record your rmanent number, if you do not already have one. his should be done before the end of 1955.

At any time in 1955 obtain a form which may be scribed as the waiver certificate or certificate of elec-n. Fill this in, and sometime between January 1, 1956 d April 15, 1956, mail or deliver this to your local S. Internal Revenue office or mail direct to the Collector of Internal Revenue, Washington. A copy should be supplied your local Social Security office, and a third copy retained by you. (This form is not yet available.)

After January 1, 1956, and before April 15, 1956, on your regular Income Tax Return covering income you received in 1955, enter your earnings on the schedule designated (form 1040) and figure your social security tax on the special schedule (Schedule C and C-a). The tax return must be filed and tax paid between January 1, 1956 and April 15, 1956. Do the same in future years. The Social Security tax is 3 per cent on earnings in 1955, rising to 6 per cent by 1975.

Earnings to be taxed are based on the clergyman's earnings, such as salary, plus honoraria and fees from weddings, lectures, etc., and earnings from authorship. Earnings do not and cannot include parsonage rental, nor allowance and expenses connected with his exercise of ministry that he may deduct from income for personal income tax purposes. Earnings do not include self-employment earnings which he may have other than earnings connected with his active ministry.

The clergyman's choice to participate in Social Security is irrevocable. Once in, he is permanently in. Thereafter he must pay taxes on earnings of over $400 a year and up to $4,200 a year. Earnings are to be reported annually and tax paid on these earnings at the time the income tax is paid.

HE IS PROTECTED

A minister designated as fully insured under Social Security on April 1, 1956, has pension protection. Pension protection does not exist for the minister who is not fully insured, nor for his family (with certain exceptions). A pastor may retire at any time after reaching the age of 65 if he is Fully Insured at that time. He may continue to work after the age of 65 and will continue to pay Social Security taxes if he does so. Upon reaching age 72, the Fully Insured clergyman is entitled to Social Security pension whether or not he continues working and earning. He does, however, have to continue paying Social Security taxes if he continues to work after age 72.

A clergyman ordained before January 1, 1955, may file his waiver certificate after April 15, 1956, though not later than April 15, 1957. But, if he so delays he puts himself at a serious disadvantage, for not only must

(Continued on page 86)

1955—Year of Hope

This is written on a Sunday evening early in January. The day's worship was in a large Minneapolis church, one the editor once knew intimately and still knows well. This proved to be the Sunday on which the pastor made his annual report to the congregation on "The State of the Church." It was done in the form of a sermon—peculiarly fitting, it seemed to us, on the First Sunday after Epiphany.

Of course there were statistics and figures; it would have been an incomplete report without them. But it was a sermon first, last, all the way through. The facts and figures were made an occasion for rejoicing, for thanksgiving to God; but also for searching self-examination. The year past had been a good year, possibly the best year in the long life of the congregation; but it could have been so much better!

Above all, however, the report was a call to advance in the name of Jesus. The congregation faces a crucial year, with an ambitious and expensive building program. Its mission field is large and not altogether easy, taxing the spiritual and physical resources of the congregation to the utmost. Yet, the preacher concluded, in faith the challenges of the year can be met; 1955 will be a good year, for it is entered upon in hope and trust.

Actually, what one pastor said to one congregation may be said by one Christian to another, the world over. Special problems differ, of course; so do opportunities. Yet there is a uniting principle and, growing out of it, a series of facts; these, taken together, make of 1955 a Year of Hope.

To be sure, the cynic will have a rough time in 1955, too. A few years ago, he thought up a new name for old Mother Earth: "Our puzzled planet." And he called one of the recent years "a fitful year in an anxious century." He is correct, of course. Events on earth are certainly sufficiently puzzling; that is simple truth. Most of the century—and it is more than half gone—has been an anxious, heart-breaking time; in few centuries has "man's inhumanity to man" been quite so apparent. As for the years as they come and go—yes, from the cynic's point of view, "fitful" describes them rather well. It is quite easy to understand the "cynic's-eye view" of the passing years.

But there are some considerations which leave the cynic quite untouched because he simply does not understand them. Yet, for the Christian, they are the considerations which make every year a year of hope; to him these considerations are completely valid, because they are rooted in faith, faith in God, faith in redeemed man's destiny. Not that the Christian is unrealistic; only the very immature Christian has Pollyanna for a model. Christian realism does not differ from cynic realism in being less realistic. It differs in being Chri tian, not cynical.

The underlying principle in accord with which th Christian evaluates the years is that "the earth is th Lord's and the fulness thereof, the world and they th dwell therein." So he calls God "the Ancient of Days to whom a thousand years are as a day. To this pri ciple he adds a demonstrated fact, namely that "to ther that love God, all things work together for good." Rea istic? Surely, that view is far more realistic than is th view of one who recognizes neither divine Creator nc divine Preserver.

The principle and the fact just stated necessarily mak 1955 a Year of Hope. It is hopeful in its *promise*. Th One who promised a little band of discouraged disciple "Lo, I am with you always, even unto the end of th world," lights the Christian's beacon for every day every year. If 1955 were not a Year of Hope, it woul mean that the promise of Jesus had been broken.

It is hopeful in *opportunity*. We have a rather regul correspondent whose optimism is never quenched, who exuberance seemingly knows no bounds. Not a letter his which does not outline some special opportunit which confronts him; which does not say in one for or another, "It's a great day to be working in th Church." We concur. Opportunities abound, at hom in the congregation—everywhere, "unto the uttermo parts of the earth."

Where there is opportunity there is *responsibilit* and that too, makes this a Year of Hope. The on thing we can think of which could make a year see hopeless would be lack of purpose, lack of a sense responsibility, lack of a feeling of accountability. Give those, and every day, every week, every month—yes, th whole year—becomes an experience of newness, in shor a time of Hope.

It is foolish to venture into the realm of prediction. has not pleased God to let us look behind the curta which veils one day from the next. Yet that does n mean that we cannot be practical in our application Christian theory to the days that lie ahead. It can b a golden year for the congregations of The Evangelic Lutheran Church. It can be a golden year for the Churc itself. If it is, it will be because the approach of la year is continued, that we anticipate "more of th same," and that we have the courage to seize the oppo tunities and shoulder the responsibilities of a new ye of Hope.

RIALS

Future Leaders

ne of the popular weekly magazines is publishing a ries of articles on juvenile delinquency. What makes e series noteworthy is the fact that the articles are ritten by two men who have been connected with the nate investigation of this highly controversial subject. s this is written, only the introduction has appeared. the rest of the material is as disturbing, we predict at several million people are in for some unhappy ours.

To inquire how juvenile delinquency is to be comtted is to make a negative approach. It is better to ask, How can the children of our day be helped to develop God wants them to?" Everyone is concerned about at: the children and young people themselves; the rents; the schools, the community, the nation—and t least the Church. Not only are our children and ung people a trust from God for whom we are reonsible. Further, they are our future leaders; actually, ey *are* the Church. Anything and everything that the urch can do for its young folks is worth doing: Luer League, Sunday school, pastor's classes, girls' work, ys' work—all of it. Happy the congregation which cceeds in tying its young people to the Church with nds of love, loyalty, and interest.

There is, for example, the privilege of having a strong ys' work program. One thinks of that at the moment, cause the cover of this issue has the purpose of calling ention to Boy Scout Week, February 6 to 12, using at as a symbol of the entire boys' work program of e Church.

The growth of interest in Scouting in Lutheran cirs is on the increase. More than 3,600 Scout units in e United States are sponsored by Lutheran congregans. Of these, some 650 are in congregations of The angelical Lutheran Church. It must be that at least e in four of our congregations is sponsoring a Scout op, and the number is increasing every year.

Be it understood that these are organizations as sely linked to the congregation as are any of its xiliaries. For many years, there has been an over-all tional Lutheran Committee on Scouting, a co-operae venture among ten of the 16 Lutheran general dies in the U. S. This committee gives direction to work and supervises the so-called *Pro Deo et Patria* ard program. Since 1943, 2,500 Lutheran Scouts have eived this award for special achievement; 543 of se are ELC boys. The number of awards among our n boys is increasing by more than a hundred a year.

One of the blessed by-products of the Lutheran Scouting program is that it gives many of the men of the Church an opportunity for real service. Each troop has its Scoutmaster and its Scouting committee. One of the plans of the general committee at present is to devise some form of recognition for the men who are furnishing the adult leadership.

We are not so naive as to believe that Scouting by itself constitutes a well-rounded boys' program in a congregation. It definitely does not. Nor do we believe that if every American boy were a Scout or a member of some other activities group, there would be no juvenile delinquency. However, we do believe that this and kindred movements are mighty tools, under God, in developing the leadership of the Church of tomorrow.

*

We cannot refrain from adding a sentence or two of tribute to the man who probably did more than anyone else to make the co-operative aspects of the Lutheran program vital and helpful: Mr. S. H. Holstad, who died only a few months ago. Mr. Holstad wedded much of his time during many years to this work. It is not too much of an exaggeration to speak of Mr. Holstad as "the father of Lutheran Scouting."

Social Security and the Pastor

Two articles in this issue deal with Social Security and the pastor. President Schiotz uses the space of his "Fortnightly Review" to discuss it. Mr. Rye, writing as executive secretary of the Board of Pensions, goes into detail as to the new provisions of the law, as they apply to the clergy of the Church. We add this paragraph in order to say two things. First, we would encourage all our readers, lay people fully as much as pastors, to read both articles. It is a complicated subject, but it is so important for the Church that the members of every congregation should understand it.

Secondly, we want to pass on something a layman said in our hearing the other day. He made the point that it will be to the benefit of every parish to encourage its pastor to become a part of the Social Security program, in addition, of course, to continuing in the Pension Plan of the Church. Neither one or the other will provide an adequate retirement income; both together will. He made the suggestion that the congregation, or parish, might encourage its pastor to enroll for Social Security by giving him a salary increase equal to the amount it will cost him to belong, informing him that the purpose of the salary increase is to make it possible for him to do so. For whatever the suggestion is worth, we pass it on to our readers.

They Are Now Included

(Continued from page 83)

1955 earnings be taken as zero in computing any later pension but, more serious, he will not acquire a Fully Insured status until 1961 (rather than April 1, 1956).

Unless filed, "on or before the due date on the income tax return for the second taxable year ending after 1954 for which he has net earnings of $400 or more, any part of which was derived from the performance of service as a minister," the clergyman is permanently excluded. It probably is wise for any clergyman who wants to participate to file the waiver certificate promptly (after January 1, 1956) even though he may for the time being not have earnings of the type calling for payment of the self-employed tax.

A man ordained at time subsequent to January 1, 1955, will have in general two years from the time he starts active ministry in which to begin participation in Social Security. He will lose all opportunity to participate if he fails to file the waiver certificate within two years of ordination. A man ordained in 1955 will be covered in 1955 if he files the certificate by April 15, 1956, and has earnings in 1955 of $400 or more.

"SHALL I PARTICIPATE?"

Our ministers may well ask the question, "Shall I participate in Social Security?" On a dollars and cents basis the clergyman will gain much by joining. The retirement and survivor benefits are far greater in practically every present case than the taxes he will pay.

The old-age retirement and survivor benefits under Social Security are extremely attractive for the older pastors. A man who is age 65 or more on January 1, 1957, will have paid taxes of $252 (based on $4,200 annual earnings) over the two years and may then retire on a pension of $1,302 a year, or $1,953 a year if his wife is age 65 as well, and his surviving widow will have $976.50 a year.

Retired pastors who expect to have earnings from supply work of at least $400 in each of 1955 and 1956 will benefit very particularly by participating in Social Security. Since the higher their taxed earnings are in these two years, the higher will be their Social Security pension, many will want to return to full-time active ministry during the period from January 1, 1955, through April 1, 1956—in most cases, however, through December 31, 1956, if they are to receive the highest pension.

Retirement benefits available under Social Security for the present younger pastors are also attractive. Taking into account the increasing tax rate in subsequent years, the thirty-year-old clergyman will pay (assuming $4,200 annual salary) a total of $8,500 over a 40-year period, and would then receive the same pension benefits as indicated above. The most attractive feature for th younger pastors is the survivor benefit that would b available to his family. In the event of the death of covered worker leaving a widow under 65 years of a with one or more minor children, she would be e titled to a mother's allowance which can run up $200 a month. Such benefits would cease when th youngest child attained age 18, but the widow wou be entitled to a widow's benefit upon reaching age 6 in the amount of 75 per cent of her husband's prima insurance benefit.

Participation in Social Security will cost future pasto considerably more. For a pastor in his early twenties the year 1975 or thereafter, for whom the tax will b six per cent annually from the beginning, his total pa ment to Social Security would amount to $12,300. Th taxes on the wages of the employee of a company fro 1975 on will be eight per cent, with four per cent pa ment by the employee and four per cent by the em ployer, and the taxes will total $16,400 over his enti working years from age 21 in 1975.

These comparisons spotlight how favorable the set-u is for the present clergyman, especially if he is no along in years, but also, very definitely, if he is youn

The clergyman who knows he is going to die in ha ness before age 72, without surviving widow or min children, will not bother to participate unless he wan his taxes to go into the pool for the benefit of othe There are not likely to be many who at the time th exercise their choice know they are going to die witho survivor.

HOW DOES IT COME ABOUT?

How can the government be so generous? The gover ment is not generous, except in deflecting so much the tax cost from present wages to the wages of futu workers. All the pension disbursements under the syste will have to be met by Social Security taxes on earning paid by the workers and employers. There is no oth source of income except, to a minor extent, intere earnings on taxes collected by the government and n immediately disbursed.

The appearance of generosity arises from the fact th the future generation of workers will be required to p Social Security taxes not only for their own pensio but a goodly share of the taxes needed to support t pensions of those who paid Social Security taxes f short periods and at low rates.

The benefits from your present church Pension Pl and Social Security combined are substantial. T clergy by entering Social Security will improve the ou look for retirement and for their families very conside ably. In general, retirement pensions and survivor pe

ns will be brought closer to the annual salary being eived at time of retirement. In fact, the benefits to the ilies of deceased clergymen will seem rather high some cases where there are children.

Bear in mind, however, that the unexpected death of lergyman in his younger and middle years, when the ldren are still dependent, would compel the widow to ve from the parsonage and find a house, in addition all other expenses.

Social Security offers the clergyman another medium, along with savings, insurance, acquiring a house, etc., by which he may supplement what the Church helps him provide through the Pension Plan for retirement purposes. For the current group of clergy, Social Security participation is a bargan. Together with the benefits from the Church Pension Plan, it will provide a retirement income that will adequately meet the needs of old age.

eport on Japan

e missionaries in Japan have been taking inventory the year 1954. The results of this inventory as ected in their reports, give us interesting glimpses o a varied program of varying conditions.

Many of our missionaries are still at the early begings of their work. Some are still studying the lanage. Others are barely established in work that is to ome the foundation of an expanding church. Statistice we do not look for big reports in the early benings of a mission work among a conservative people. are however very happy for the very evident progress t has been made in Japan and for the new beginnings t have been established.

954 witnessed the beginning of four new mission ters and the building of two chapels. It also witnessed of the more significant developments of a young rch, the building of a Bible School to train native kers. This Bible School is located at Shizuoka and an its first year with an enrollment of 15 students. institution is composed of two dormitories, a class n building, dining hall and homes for the faculty.

me of the more oft repeated aspects of our work the Lutheran Hour that is being broadcast over many ons in Japan, our Bible Camp that this year gathered young people from various districts, and Bible es for high school and university students.

uring the past year, 97 Japanese have been brought Christ through baptism, bringing our total member- in the various churches to 234.

rief excerpts from various reports will bring a idoscopic view of the various activities and develop- ts of our mission.

OKYO—Our oldest work which is just five years is in the city of Tokyo. The regular program there escribed by Russell Sanoden as follows: "We con- e two services each Sunday, though evening at-

The Chapel in Oshika

tendance has decreased with average less than twenty. There are daily English Bible classes at the Center, and a mid-week Bible study in Japanese. Pastor Kawashima has three instruction classes with a combined attendance of about fifteen. These classes are continuous throughout the year and seekers are baptized as they become ready."

In addition to the above, a monthly Bible reading program is conducted and cottage meetings in the homes of congregations twice each month in order to stimulate deep spiritual fellowship and to reach more non-Christians. This young congregation is already reaching out into a new area. Mr. Sanoden describes this as follows: "January 31, 1954, Tokyo District began a new work in Itabashi-ku, an area about three miles from the Maruyama Cho Church. We have met there regularly each Sunday evening since that time. During the spring months a Sunday School was also begun. It is a new venture for us in Tokyo, in that it is an entirely different type of work from that in our present congregation. The people are of the lower class; many of them

One of various meetings at homes of the missionaries

very poor, and in several instances we have provided food and given financial assistance to families. We meet in a rented room in a labor hall."

A rather large program of Bible study is conducted in the Tokyo area, geared into the congregational program and the program of our special student work under the Rev. O. K. Stenberg. Besides Bernice Boyum and Ruth Herbst, assigned to the Tokyo area, other missionaries studying the language in Tokyo, assist in this program. Rev. Stenberg reports "an encouraging new foothold on the campus of Tokyo University with good prospects of beginning on other campuses. This visualizes both an on-campus and off-campus program of student work. In our student work 20 Bible classes are conducted weekly."

YOKOSUKA—Work in the large navy base of Yokosuka, "began March 7, 1954, in the local fire station and has continued with an average attendance of ten with the exceptions of special meetings. A modest three hundred yen per week is asked for the rent of this twenty-five jo meeting room." A great deal of time has been spent in making contacts with individuals that have been listening to the Lutheran Hour. The other two special efforts at reaching the people have been through special meetings using audio-visual aids and hand bills distributed in the newspapers. Our missionaries, the Rev. and Mrs. Phil Luttio, are living in a rented Japanese home in Yokosuka while this work is in its beginning stages and while procedures crystallize so they can have a permanent residence and chapel.

NUMAZU—Some of the varied experiences of missionaries may be indicated by the following report written by Rev. Aamodt.

"During 1953 much time was spent in looking for a plot of ground upon which this church could be built. During the early part of 1954 I kept looking. Finally, in the early spring of this year we were able to secure a corner plot of land situated about five minutes away from our house—if you use your feet. Since it is located near a well-traveled road and yet in a good residential area I feel that it is an ideal location for a church. So, perhaps, it was 'well worth waiting for, after all.' The Lord always knows best! The moment we purcha this land we had to sell the land next to our ho which we were unable to use. By the time these l deals were through I was wishing that I had take course in 'Real Estate Administration' at the Semin instead of one of my courses in Greek.

"What interests us more than the above, however the fact that we have eleven 'living stones' in Spiritual Temple of the Lord, which are just as preci in the sight of God as Peter, Paul, and the penit thief on the cross. We pray that God through His W will continue to build the Living Church. We thankful that we can be used of Him here in Num as instruments in building a part of the structure His Church."

A new chapel was erected and dedicated on Dec ber 26th.

FUJI—The work in Fuji is in its initial stages. Tw persons were brought to Christ through baptism dur the year, all meetings being held in the home of missionaries, the Rev. and Mrs. Norman I. Olson, in homes of interested people that were reached throu an itinerating program that was begun within the trict. To indicate some of the difficulties of reach the people in itinerant work we have the follow comments by the Rev. Olson: "The response to services at the preaching places outside of Fuji declined, measured in terms of attendance. The us attendance at a meeting is two, three or five pers In trying to evaluate the itinerant program and cover the reasons for its ineffectiveness, I mention sev possible reasons: inadequate knowledge of the Japan language and customs; conservatism of the commu ties; the problem of effective publicity; methods. Fr this experience I think that the itinerant work i given community should be preceded by one or t weeks of special (nightly) evangelistic meetings, un conditions are unusually favorable to a new work. for sustaining interest in the meetings, probably a c certed use of audio-visual aids in the presentation the Gospel will be part of the answer. Also, it may necessary to present the Gospel in different forms t the sermon, or in forms in addition to the sermon."

SHIZUOKA—Shizuoka is one of our first miss stations in Japan, with Daniel Vinge being the pres missionary in charge of the area. Besides the chu in the main part of the city there is also a congregat in Oshika where a small chapel serves as the center c growing Christian group. Of the work the Rev. Vi writes in general as follows:

"In five different baptism services, 12 adults and th children were brought into God's Kingdom throu baptism. The family group in Oshika who were b

ed have been especially earnest in continuing to grow faith and life in Christ. Every one that takes the p to be baptized challenges the others who have ard God's Word and still have not accepted Christ." The two Christian groups will be organized into ngregations with responsibility for much of their vn program early in 1955.

YAIZU—The work in Yaizu is also fairly new, a apel being completed there on April 25, 1954. All vices had previously been held in the missionaries' me. Besides the regular program of services—Bible dy, visitation, etc.—they had tried a special program "story telling by the sea," which carries on an ancient panese tradition of a story teller. Miss Myhrwold, through simple audio-visual aids, has sought to reach the fishermen and their families in this manner. The missionaries at Yaizu are in the area most affected by the H-Bomb. Of this incident Rev. Knutson writes: "The unfortunate incident of the H-Bomb tests at Bikini and the ultimate death of Kinichi Kuboyama, the wireless operator of the ill-fated Fukuru Maru, caused a considerable amount of emotionalism and anti-American feeling. The publicity we got in both local and national newspapers caused us much fear at the time, but it seems that it served to give us a lot of free publicity which was not adverse to us. The attendance of a number of the ELC missionaries at the Kuboyama San funeral helped, I believe, to show the people of Yaizu our concern and sympathy." (To be continued)

Fortnightly Review

Fredrik A. Schiotz
President of the ELC

this issue of LUTHERAN HERALD, . H. N. Rye, executive secretary the Board of Pensions, has set th detailed information concern- the cost and benefits for pastors rticipating in Social Security. Our n Board of Charities, along with nilar departments in other nurches, urged Congress to enact legislation that uld make this benefit available to pastors. Now t it is available, it would seem highly desirable for ery pastor who can do so to join Social Security. Note explanation of Mr. Rye covering the action required become a member.

The prospect of Social Security for pastors has led me congregations to inquire of our district presidents ether pastors ought not to drop out of the Church's nsion Fund. These questions prompted me to in- ire of some business men how Social Security affects pension plans of the business and labor world. The neral answer is that Social Security must not be re- rded as a substitute for private pension plans but as pplementary assistance only. Pastors and congregations uld therefore be cautioned against acting in haste to ir regret a few years later.

The Pension Plan provides some benefits which Social curity does not confer:

(1) *Disability*—There is no coverage for disability der Social Security. The Pension Plan will pay a dis- led pastor the minimum pension of $900 annually for least fifteen years, if his years of service to the Church less, or for the number of years he has served the urch if these are more than fifteen.

(2) *Death Benefit*—Under Social Security there is a all burial death benefit which does not exceed $250. nder the Pension Plan the widow would receive 0,000, less delinquencies and less accumulated credits, the pastor had been ordained before 1941 or if he were 30 years or younger when ordained after 1941. For those ordained since 1941 and whose ages were more than 30 at the time of ordination, the benefits decrease by $300 for each succeeding year, so that a man who entered The Evangelical Lutheran Church at age 60 would have a death benefit of $1,000.

(3) *Widow Benefits*—Under Social Security the widow with minor children will be paid a very generous amount until the youngest unmarried child becomes 18 years of age. At that time Social Security benefits will cease until the widow becomes age 65. Under the Pension Plan the widow will receive death benefits as outlined in previous paragraph, and will also receive 60 per cent of the pastor's pension, or $540 annually for the number of years she served with the pastor after his ordination. Thus the widow pension under the Pension Plan may be her only income from the time her youngest unmarried child becomes eighteen to the time she becomes 65.

(4) The combined income from Social Security and your Pension Plan would enable a pastor to retire with an income sufficient to insure a comfortable living in declining years.

Any congregations or pastors who have special questions or problems that concern Pensions or Social Security should feel free to write to Mr. H. N. Rye. You may address him at ELC headquarters, 422 South Fifth Street, Minneapolis 15, Minnesota.

TOWARD SEPTUAGESIMA SUNDAY

The Epistle: Philippians 3:7-16 **The Gospel: Matthew 25:14**

Monday, January 31
STEP UP TO IT

Read Philippians 1:26—2:4

Only let your manner of life be worthy of the gospel of Christ.

The world is full of mottoes and high goals, and people everywhere try to live up to certain standards. But Christians have the highest standard of all. It asks more than being as good as the next fellow, or being the sort of person "your father was," or living up to some favorite hero in a story. As high and as fine as some of these standards are, none of them ask as much as the Gospel of Christ. This Gospel asks that we live our lives on the high plain of its standard.

When you and I look into our manner of life we soon agree that we are not the best examples of what a Christian should be. But to be good examples, and to let what the Gospel is show in how we live, to step up to its standard, this should be our constant desire. Under God we dare do no less.

Today, when you walk down the street, when you meet people, when you speak, let the faith you have inside you show itself.

Let me be worthy, dear Jesus. Amen.

✣ ✣ ✣

Tuesday, February 1
GOOD RECEPTION

Read Luke 10:38-42

A woman named Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet. . . .

Jesus was always welcome at that wonderful home in Bethany. He was given a good reception. Both Mary and Martha received Him. And on this day, when Jesus came, Martha deserted Him in order to get a meal. Mary decided to continue the reception by sitting at His feet. She realized better than her sister that Jesus had come not to be given, but to give. Therefore, Mary was wise. She gave Jesus the best possible reception.

When it comes right down to it, what we allow Jesus to do for us is far more important than what we do for Jesus. The mistake that can easily be made is to be "doing for Jesus" without ever allowing Jesus to do a thing for me. And when this happens nothing comes of it.

The whole lesson of the story is that first we must be filled with the Spirit of Jesus. Then we will have something to do for Him. And it will be blessed.

✣ ✣ ✣

Wednesday, February 2
HAVE A GLORY

Read Jeremiah 9:23-24

"Let him who glories glory in th that he understands and knows me, t I am the Lord. . . ."

To know the Lord and His mercy is have a knowledge that fills you with t rejoicing, and makes your life a dedi tion. There is a story about a Ne whose work it was to tend the boi room on a Mississippi steamer. One c a man came down to see him, and marked how shiny everything was. T brass glistened everywhere. "How co you keep it so shiny down here si you are the only one who sees it?" man asked. The Negro answered, got a glory in what I do." The thing th made sense in this remark was that o on the desk lay an open Bible.

We have only one single glory. N ourselves, not what we accomplish- that's never much, really—or not w our people are, not our records, but Jes only. We are ready to admit this becau if we amount to anything at all t credit goes to God. With God we can our work with zest and zeal because do it as unto Him.

✣ ✣ ✣

Thursday, February 3
INFORMED

Read Ephesians 1:3-14

For he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ. . . .

In a certain sense there are two kinds of information; one is general and the other special. All of us have a great deal of general information. We know a little bit about a great number of things. And all of us have some special information. We have information necessary for the kind of work we do, the classes we take, or the field in which we are studying.

Those who are Christians have special information that belongs to the Kingdom. They are informed. They do not run along on general ideas. They live on specific truth. This truth is made known by the Holy Spirit. This is special wisdom and insight that no one but the true follower of Christ can claim.

A good question for me to ask is whether I am going on general "religious" ideas, or whether I am growing on actual Christian truth. God wants me to be informed.

Friday, February 4
BETTER

Read Matthew 5:17-20

"Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven."

Jesus was making clear that there was a serious flaw in the righteousness that the people thought the scribes and Pharisees had. Their holiness broke down at several points. The fact that they fell down on some of the commandments meant that they fell down on all of them. To be holy you have to be holy all the way through.

To do better than they were doing, we have to be perfectly holy. But we have learned in the Bible that we are unable to do this. We are sinners and have long since learned that we cannot fulfil the Law of God. The only conclusion we can make—and the sooner we make it the better—is to turn to Him who became our holiness, Jesus the Son of God.

Then we shall not only do better than the scribes and Pharisees, we shall do the very best. Our perfection is in Christ. With His help we shall go on living according to the Law of Love.

Saturday, February 5
OUR FORGIVING FATHER

Read Jeremiah 31:31-34

"I will forgive their iniquity, and will remember their sin no more."

How good it is that when God forgiv He forgives completely. If a person co mits a terrible sin, let us say on the fi day of the year, if he repents it and r ceives forgiveness for it, and has the bu den of it lifted from him, he need n keep asking forgiveness for that particu lar sin for the rest of the year. Whe God forgives He blots the sin from t page. It is gone.

Sometimes we have to remember this our relations with other people. When w forgive them let us also "remember the sin no more." How human it is to sa "Yes, I have forgiven him, but I won trust him again!" If our attitude is thi it is likely that we have not forgive completely.

While we need not make repeated plea for a sin that has been forgiven, we mus ask for grace so that we do not repeat th sin. If we value God's forgiveness we wil take care not to treat it lightly.

chools and Colleges

Edited by the Division of Higher Education

OLAF COLLEGE ANNOUNCES NUAL CONCERT TOUR NERARY

St. Olaf College Lutheran Choir stay closer to its home on Manitou ghts this year on the annual con- tour which begins January 27 at on City, Iowa, and ends February with a home concert in Northfield. total of 27 concerts faces the 58- e choir under the direction of Dr. Christiansen, which is making the r-to-home tour this winter in order nake the long-awaited concert trip Europe this coming summer.

n abbreviated tour the week-end anuary 8 and 9 took the choir to uth for an afternoon and evening cert on Saturday, an afternoon cert at Spooner, Wis., and an eve- concert at Stillwater.

his year's program includes "Sing to the Lord," and "Death, I Do Fear Thee," by Bach; "Wake, ake," and "How Fair Is the urch," by F. Melius Christiansen; eg's "God's Son Has Made Me ," and "Carol of the Drums," by Davis.

fter the initial concert at Mason , the choir will go to Davenport, a, on Jan. 28; Winona, Minn., Jan. Red Wing, Minn., in the afternoon Chippewa Falls, Wis., in the eve- g of Jan. 30; Beaver Dam, Wis., 31; Portage, Wis., in the afternoon Wisconsin Rapids in the evening Feb. 1; Ottawa, Ill., Feb. 2; Du- ue, Iowa, Feb. 3; Marshall, Mo., . 4; St. Joseph, Mo., Feb. 5; Fre- nt, Neb., Feb. 6; Sioux City, Iowa, . 7; Sioux Falls, S. Dak., Feb. 8; ton, S. Dak., Feb. 9; Watertown, Dak., Feb. 10; Brookings, S. Dak., . 11; Jamestown, N. Dak., Feb. 12; narck, N. Dak., Feb. 13; Fargo, Dak., Feb. 14; Grand Forks, N. ., Feb. 15; Bemidji, Minn., Feb. Alexandria, Minn., Feb. 17; Moun- Lake, Minn., Feb. 18; Montevideo, n., Feb. 19; and at St. Olaf Col- , Northfield, on Feb. 20.

n addition to the winter tour, the ir will present 19 concerts on its way to New York City from Northfield. Plans call for departure from Northfield on June 2, and from New York on June 22 with the first concert in Europe slated for July 3 in Oslo, Norway.

AUGUSTANA CHOIR AND DRAMA TOURS SET FOR FEBRUARY

Extended tours are in order for Augustana's a cappella choir and drama departments next month.

According to Dr. A. J. Running, director of the choir, the tour will take the 63-voice choir through seven states and will include concerts in Colorado Springs and Denver.

January 9 marked a preliminary trip to Windom and Pipestone, Minn. The home concert will be presented February 27, at 3 p.m. in the Coliseum at Sioux Falls.

The choir tour itinerary is as follows: Jan. 29, Madison, Minn.; Jan. 30, Webster and Aberdeen, S. Dak.; Jan. 31, Pierre, S. Dak.; Feb. 1, Lemmon, S. Dak.; Feb. 2, Spearfish, S. Dak.; Feb. 3, Casper, Wyo.; Feb. 4, Scottsbluff, Neb.; Feb. 5, Limon, Colo.; Feb. 6, Longmont and Denver, Colo.; Feb. 7, Colorado Springs, Colo.; Feb. 8, Fowler, Colo.; Feb. 9, Phillipsburg, Kan.; Feb. 10, Lorraine, Kan.; Feb. 11, Concordia, Kan.; Feb. 12, Newman Grove, Neb.; and Feb. 13, Hartington, Neb., and Le Mars, Iowa.

Additional concerts have been scheduled March 20 at Vermillion, S. Dak., and Sioux City, Iowa.

Local production dates for HAMLET were January 14-20. The same cast of twenty will take the show on tour through South Dakota, Minnesota, and Iowa, January 31 through February 12. Tour manager is Director Earl Mundt; Buell Donaldson will act as stage manager.

CONCORDIA COLLEGE FEATURES UNUSUAL ART EXHIBIT

Modern Bible Illustration, an exhibition of 25 prints by such artists as Picasso, Rouault, Kokoschka, Beckmann, and Chagall and other artists from Germany, Belgium, Italy, Paris and the United States have been on view at the Berg Art Center, Concordia College, since January 3, according to Cyrus M. Running, head of the Concordia College art department.

"These illustrations of events from both the Old and New Testaments demonstrate that the Bible is for the modern artist as well as his predecessors, a source of recognizable and compelling subject matter and symbol," says Mr. Running.

The crucifixion and other scenes from the life of Christ are the most frequent themes represented, with characteristically different interpretations by each artist. The German expressionist, Max Beckmann, depicts Christ in his drypoint, "The Descent From the Cross," as a tortured human being while Jacques Villon's "Crucifixion" places a major emphasis on the delicate textures of his etching. And in contrast to the deep religious inspiration of Rouault's Crucifixion, "Jesus Will Be in Agony Even to the End of the World," are Pascin's comic "Judgment of Solomon" and Picasso's humorous lithograph, "David and Bathsheba."

Marc Chagall is the only artist represented who has attempted a complete series of illustrations of the Bible with his "Joseph, the Shepherd" being one of 105 Bible etchings. Bernard Reder's "The Meal Inside the Ark" is one of his group of woodcuts based on the story of Noah, while Rouault's aquatints are selected from his "Miserere" and "Passion" series. The exhibit originated in the Museum of Modern Art in New York.

A unique Christmas gift received by Waldorf College, Forest City, has been announced by President Sidney A. Rand. An Iowa manufacturer presented the college with a substantial gift which represented the amount usually spent for holiday remembrances sent to its customers. The gift was given in the name of these customers. The donor has asked to remain anonymous.

Here and There on the Christian Front

Edited by Raymond M. C

NCC PRESIDENT IN TOKYO

RNS Photo

Dr. Eugene Carson Blake of Philadelphia, president of the National Council of Churches, is greeted by General J. E. Hull, commander in chief, Armed Forces in the Far East, following a service in Chapel Center, Tokyo. In the foreground is Mrs. Hull, the general's wife. In the background is Dr. Blake's honor guard. Dr. Blake visited Japan during his three-week tour of military installations in the Far East. Before his arrival in Japan he conducted 25 special services for American Troops in all parts of Korea. He told a press conference: "The men in command of our armed forces in the Far East are bigger men than most of us realize; not only do they possess technical knowledge but also deep concern for their men and a detailed knowledge of the countries in which they serve."

METHODISTS HAVE RECORD GIFTS FOR COLLEGES

Methodist colleges and universities received a total of more than $28,000,000 in special gifts during 1954, it has been announced by the denomination's Board of Education. Officials said the figure may reach $40,000,000 as some of the 116 schools related to the Board did not report in time to be included in the year-end tabulations.

The Board listed more than $17,000,000 in gifts from individuals and church groups, and $11,000,000 in grants from foundations. Single grants of $100,000 or more were reported by 22 schools.

The biggest gift, $5,000,000 to Emory University, Atlanta, was made by an anonymous foundation. $4,000,000 of this was an endowment for Emory's School of Medicine and $1,000,000 for a clinic. The school also received $2,000,000 from the Rockefeller Foundation, and $435,000 for a memorial Chair of Pediatrics.

Dr. John O. Gross, executive secretary of the Board's Division of Education Institutions, said he was encouraged by the upward trend in giving, but warned of continued financial difficulties for many church-related colleges. Declaring that the nation's college enrollment is expected to double by 1975, he said, "Our Church institutions must provide new buildings, expand their curricula and increase the salaries of faculty members if we are to care for the unprecedented influx of students."

DIVORCE RATE DROPS

The divorce rate in 1954 appears to be the lowest since the end of World War II. This is the report of Surgeon General Leonard Scheele of the U. S. Public Health Service, based on information from 25 areas of the nation. In these areas the rate dropped four per cent from comparable 1953 figures. This represents a total reduction of about 40 per cent from the post-war peak reached in 1946, and continues a trend that has been in progress since that year.

The marriage rate also is dropping as a result of fewer young people coming of marriageable age, reflecting the low birth rate of the 1930's. The birth rate, however, was the second highest in U. S. history, exceeding all other years except 1947. More than 4,000,000 births were recorded in the United States, the first time this figure has been reached, Dr. Scheele said. An increase in the births of third, fourth and fifth children in American families was responsible for the increase of new babies, he said.

SAYS SOCIOLOGISTS ARE "EXCUSERS"

The annual convention of the American Catholic Sociological Society heard a paper by the Rev. Paul Hanly Furfey of Catholic University of Americ which he observed that sociologist explaining crime and delinquency, to shift the blame from the offe himself. "A poor home environ may be invoked to explain one Bad adjustment in school may be to explain another. In a third inst the causation may be found deep i offender's unconscious from w strong emotional compulsions aris affect his conduct. Seldom is it adm that the offender decided freely

"ONE OF TEN OUTSTANDING MEN"

RNS P

The Rev. Frank A. Rose, 34, president Translyvania College, Lexington, Ky., named one of America's "Ten Outstan Young Men of 1954" by the United St Junior Chamber of Commerce. He and other nine will be honored by the Jay at a banquet in Louisville, Ky., on Jan 22. Dr. Rose was 29 when he became P of Transylvania, a Disciples of Christ i tution, the youngest college president the U. S. As president he develope scholarship program that pays the ed tional expenses of 200 students a year which now has more than 200 corporat and 1,000 persons subscribing to it. Du the three years Dr. Rose has been head the college, the student body increa 100 per cent, a new library has been b on the campus and a large indebted paid off.

old blood to commit the crime. ologists are particularly reluctant dmit such an explanation if the der is a juvenile."

e Roman priest saw the influence manitarian philosophy in this sit- n. He said, "Sociologists tend to the underdog. They seem to an incurable bias in favor of an beings. It is a bias that does great credit; but it is nevertheless as. Sociologists, as kindly and ane persons, revolt against the ly vindictive viewpoint, but in ting they have gone too far in the site direction. From the realiza- that some offenders were punished rimes that were not wholly their , they went on to the extreme of ing human freedom and finding redity and environment the total nation of offenses against the law."

IAN CHRISTIANS TEST

All-India Conference of Indian stians protested to the government attacks on foreign missionaries had enerated into an attack on the stian religion and culture." The ference is made up largely of Prot- ts, with no Roman Catholics. The ution adopted by the Conference d the government to institute an rtial inquiry into charges made ast foreign missionaries.

. P. V. Cherian, current Confer- president, who was unable to at- said in his presidential address Christians will have to conduct selves in such a manner that their ical candidates will be welcomed rge numbers for their honesty and worthiness. Refuting criticisms ast foreign missionaries, he said some political parties had slan- l the Christian community. India, dded, should be thankful to the onaries for their health and wel- work. He said that "proselytiza- as such" was rare in India, that complaints have centered on mis- ry efforts to convert Hindus. wever," he added, "if persons ntarily choose to be Christians, the stitution permits them to do so." declared it to be a fundamental that one could "profess, practice propagate" one's faith.

"CHARIOTS OF THE LORD"

RNS Photo

These four station wagons bought by Methodists of the Arkansas-Louisiana Area have been shipped to Argentina for work in mission territories there. The vehicles all are to be distributed by Dr. Sante Unerto Barbieri of Buenos Aires, Methodist Bishop of Argentina, Uruguay and Bolivia. At the dedication service, Bishop Paul E. Martin of Little Rock called them "Chariots of the Lord." He said that the shipment marked the first time in ten years that as many as four vehicles were sent at one time to a Methodist mission area overseas.

JERUSALEM RIOT OVER FAITH HEALER

An American faith healer held a service in the biggest movie house of the Old City of Jerusalem, with the result that no one was healed but several persons were hurt in the riot that broke out. The healer, A. Sarcass of Los Angeles, was taken out through a back door by police, who then forcibly cleared the auditorium.

Hundreds of invalids who had packed the theater to overflowing long before the start of the service smashed up the building's interior during the riot. The crowd was made up largely of primitive peasants, many of whom had come miles to attend. The service had been widely advertised in the press in advance, with full-page advertisements inviting the blind, lame and sick to attend. Newspapers of Jordan bitterly denounced the authorities for permitting what they called "blatant charlatanry."

WORTHY OF NOTE . . .

Members of the Holloway Street Baptist Church of Durham, North Carolina, gave a four-seater airplane to the Foreign Mission Board of the Southern Baptist Convention for use in Brazil, after several years of fund-raising for the project. The congregation will also defray the plane's annual operating costs. . . . College students interested in missionary service are much better informed on world conditions and existing opportunities in its various countries than they were a few years ago, according to Inter-Varsity Christian Fellowship leaders who attended the fourth International Student Missionary Convention in Champaign, Illinois. . . . The Pentagon has instructed the U. S. Military Mission in Spain to sign no agreement regulating American marriages in that country until it has been approved in Washington. A considerable protest has arisen over preliminary reports. Fear was expressed that religious freedom, as Americans know it, was being violated in the proposed agreement. . . . A joint statement issued by leading Protestant and Jewish bodies in Kansas City, Mo., called upon the "diverse religious groups within our community" to work together for implementation of the U. S. Supreme Court decision outlawing segregation in public schools. . . . More than 5,000 Salt Lake City youngsters arrive at Sunday school safely every week thanks to the Church Safety League, originated and sponsored by the Utah State Automobile Club. The League protects children to and from church classes and has done much to foster the idea that youngsters need protection on Sunday also.

Our Lord Stands Near

Harold B. Kildahl

THE FOURTH SUNDAY AFTER EPIPHANY
Text: Matthew 14:22-33
January 30, 1955

That was the Church. Did you observe it? The Church in that fearful moment was afraid. Huddled together in a small craft on a storm-tossed sea, the disciples forgot who they were and forgot that He whom they loved and served, He in whom they believed, was powerful to save.

There's the pity of it, that men who knew better forgot. The lesson of the text is not alone to be seen in the power of Jesus Christ as it was demonstrated in His solitary walk on the water, nor in His outstretched hand to calm the sea, nor yet in His power to save the falling Peter. The lesson of the text is to be seen also in the fact that men forgot. The link of faith that bound them to the person and power of Christ, grew weak. The bands of love that bound them burst, and they drifted, apart, alone, and helpless.

Take that now and apply it to the Church in every age. The startling truth is this—the Church is not the Church until and unless it is living in close relationship with Christ. Until and unless faith is alive and vibrating, buoyant and pulsating with vitality, the Church becomes weak, the bands of love burst, and vision becomes blurred while hope changes to despair. Without Christ in the heart of the Church, it becomes a tinkling cymbal, a mere shadow of what it was intended to be and what by the grace of God it ought to be.

How does the Church become weak? There are various ways. Scripture and history combine to indicate some of the days in which the Church can become weak. One is the simple process of forgetting. This is aptly illustrated in the text. Another is the simple process of neglecting the truths and the powers God has revealed. Another is to let down the bars of righteousness and to permit the world to steal in upon the Church. Another is to permit indifference and tolerance to become confused and to practice indifference as a substitute for tolerance. There are many ways, but that which is common enough both in Scripture and history to serve as a stern warning to the Church of today is to forget —to forget that Christians are a "peculiar people," living in relationship to the Christ of God who is powerful to save. Don't let it happen to you as it happened to the disciples long ago.

But if it does happen, remember: "I will not leave you comfortless, I will come to you." These are the words of Him who is Savior and Lord. He comes to you with outstretched hand to lift you up, to save you from yourself and all that would destroy you.

Correspondence

THOUGHTS ON A SPIRITUAL AWAKENING

►In a recent issue of the *Capper's Weekly* was an exce article by Dr. Frank L. Rearick entitled "Village P Speaks."

It is such a thought provoking article and pictures conditions of our churches today, that I believe we sh think about these conditions and work and pray f Spiritual awakening in our churches. Below is printed article.

A Friend

VILLAGE PARSON SPEAKS

By Frank L. Rearick

All about us are many evidences of a great interes religion today. Church membership and attendance ar an all-time high. This has produced a phenomenal boo church building construction. Much of our current fi and popular writing deals with religious subjects. government seems to be aggressively encouraging reli by many means, including the insertion of the wo "under God," in the pledge of allegiance to the Amer flag.

But parallel to all this religious activity we are periencing an equally noteworthy decline in mora Crimes are more numerous than ever before and the tional crime bill mounts annually. Juvenile delinqu grows apace and the divorce rate continues to skyro Government on all levels is beset by corruption and g

Thus we have the old paradox of more religion and morality just as in the days of the prophet Amos. obvious need is not for more religion, but for better ligion—the type which will foster righteousness morality. Thus the problem is that of narrowing the between our religious piety and our moral practices. individual Christian and the Christian Church as a w share in the responsibility of solving that problem.

CHRISTMAS AT THE SEVERSON MEMORIAL HOME

►Here at our "Sunset Home" the Christmas season truly been a very busy season. There is no time like Ch mas. Since the first visit by the wise men to the cri Bethlehem, and since the first Christmas gift in the f of God's Son, men have continued the visitation and giving of gifts at Christmas.

We too, at the Sunset Home according to report those who have lived here a long time, all agree that r visitations and more gifts have been showered upon this Christmas than any previous year.

Every day, and sometimes several different groups day, have told the story of Christmas in song and spe Not only Church groups, but many others such as: pu schools, colleges, the university, social clubs, lodges, la groups, musical guilds, and brotherhoods. All the progr

beautiful, entertaining and worshipful. To each and
we say from the heart, "Thank You!"

our report on the progress of our New Building pro-
; we are happy to announce that we are moving
rd the goal with more progress than ever before.
ground for the new location has now been prepared
reparation for the laying of the foundation for what
ope to be the first unit of our beautiful and modern
e for the Aged. There are still some who think we
t to continue to wait with our building program until
e money is on hand. Others agree that there are some
reasons for taking that stand; but believe also that
ng, proves only one thing: Lack of Faith! We need
equipment and we need it NOW.

B. T. GABRIELSEN, Supt.

THE PROBLEM OF SPORTS, HUNTING AND FISHING

hat is the right place for hunting, fishing, ball-games
olf in the lives of God's people? This question de-
s some deep thinking from all of us. Consider hunt-
for instance. To this observer, there is no pleasure
ıy sport that always causes terror, suffering and death
fellow-creature; and even if there were, such ideas as
expressed in Psalm 50:10-11, Luke 12:6, and
erbs 12:10, for example, would decide the matter
ll time.

ıny a small-town pastor is accustomed to having up to one-half of the boys in his confirmation class absent during hunting season, because "Junior" is out hunting with Dad. When the "average church member" gives evidence of being "neither hot nor cold," it need cause no surprise, but how about the preacher who says he always encourages the men of his congregation to skip church services during hunting season, the preacher who cancels his confirmation instruction classes because of deer or duck season, or the deacon who is absent from two Sunday worship services and the Thanksgiving gathering at his church? How about the Sunday-school teacher who engages a substitute to take charge of his class during the two Sundays of each deer season, but never during the rest of the year?

Something could also be said about several other forms of "fun." Does love of pleasure occupy such an important place in this life, or—more probably—do we fail to exalt the Lord to His rightful level, where nothing can ever *begin* to compete with Him for pre-eminence? Let's think about what sort of testimony we are giving to others, particularly to "these little ones who believe in Me."

NAME WITHHELD

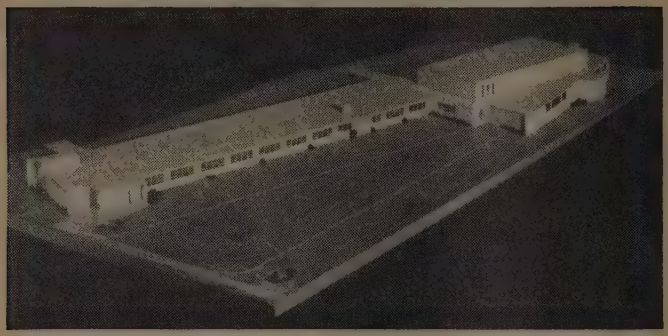
The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

THE LUTHER THEOLOGICAL SEMINARY CHOIR

r the direction of Gerhard M. Cartford, the 37-voice male Seminary Choir recently completed a tour presenting over fifteen sacred rts in a three-state area. The choir represents a student body of over 400 members at The Evangelical Lutheran Church's Luther ogical Seminary in St. Paul, Minnesota. Choir members come from twelve states from New York to California and are graduates even colleges. The choir's tour program for this year included sacred selections from all periods of church music, including the mporary. Dr. Andrew S. Burgess, professor of Missions and a member of the Luther Seminary faculty, accompanied the choir on ur to present the meditations. Their home concert was presented January 19 at St. Anthony Park Lutheran Church in St. Paul. Several end concerts throughout Minnesota and the Twin City area are being scheduled for this spring by the choir.

Within the E.L.C.

GROUND-BREAKING AT ST. LOUIS PARK



The accompanying picture shows the model of the new church plant of Westwood Church in St. Louis Park, a Minneapolis suburb. The cost of the construction will be in the neighborhood of $365,000. Ground-breaking exercises were held on the site of the new church Sunday afternoon, Jan. 2, 1955. Among those participating in the solemnity were Dr. Philip S. Dybvig, director of Home Missions, and Russell Fernstrom, mayor of St. Louis Park. The Rev. Norman L. Nielsen is the pastor of this fast-growing parish.

PERSONS

The Rev. A. M. Hegre, Hanley Falls, Minn., will sail late in January for Norway, for a two months' visit there.

The Rev. Stanley S. Klyve, associate pastor of Bethel Church, Madison, Wis., received a new automobile as a Christmas gift from the parish.

The Rev. Virgil Foss, pastor of Calvary Church, Grand Forks, N. Dak., will become Director of Alumni Relations at St. Olaf College, Northfield, Minn. by March 1.

The Rev. Edwin Gunderson, formerly of Minneapolis, is now pastor of the Clearbrook parish in the Northern Minnesota District.

The Rev. G. E. Morstad, until recently chaplain intern at the State Hospital in Jamestown, N. Dak., began similar work at the Bellevue Hospital in New York City the first of this year.

The ELC Television Committee has the following members: lay—Wallace Moen, Chicago, Ill.; Leonard Ramberg, Minneapolis, Minn.; Paul Borge, Omaha, Neb.; G. Arthur Norlin, Sioux Falls, S. Dak.; clerical—Dr. Lowell Satre, St. Paul, Minn.; Dr. V. T. Jordahl, Mason City, Iowa; Norman Hammer, Watertown, S. Dak.; A. Gordon Nasby, Chicago, Ill.; ex officio —the Rev. O. Hove, Minneapolis, Minn.; consultative—Robert E. A. Lee, New York, N. Y.; Dr. John Bachman, New York, N. Y. (ALC); and Mrs. Ingert Pederson, Minneapolis, Minn.

The Rev. Richard H. Ellingson, Associate Secretary of the American Bible Society in charge of Scripture distribution for the past two years, was at New Year's promoted to a full secretaryship in the Society and will as such share in general administration of the Society.

The Rev. Orlando Lee, formerly of Nielsville, Minn., was installed Jan. 23 as assistant pastor of Trinity Church, Moorhead, Minn., by Dr. A. E. Hanson, president of the Northern Minnesota District.

The Rev. K. B. Vaaler of Sioux Falls, S. Dak., is temporarily serving the Albion parish in Nebraska.

The Rev. J. O. Jovaag, formerly of St. James, Minn., is now pastor of the St. John-Sundown parish, Springfield, Minn.

Dr. and Mrs. S. A. Berge, before leaving for his new parish, St. Paul's Church in Elk Point, S. Dak., were given a farewell reception Dec. 21 by First Lutheran Church, Fargo, N. Dak., which he had served as pastor since 1931. The Berges were given a new automobile by the congregation.

Christian J. Bugge, for forty years custodian at Luther Theological Seminary, St. Paul, is now a resident of Lutheran Memorial Home in Twin Valley, Minn.

Dr. C. M. Granskou, president of St. Olaf College, and **Dr. Gabriel Hauge,** administrative assistant to the President of the United States, were among the speakers at the National Lutheran Educational Conference which met Jan. 9-12 in Washington, D. C.

DISTRICTS

Eastern

Massapequa, N. Y. St. John's C in this Long Island communit ceived 120 new members on De twenty-four of these through confirmation. In the evening o same day, at a Christmas concert t two choirs of the church, a new win electronic organ was installe ganized in November, 1953, the gregation now has 600 members. Rev. Russell B. Helgesen is the tor, and Miss Ingrid Johansen i parish worker.

Chicago, Ill. The Brotherhood Chicago Circuit met Jan. 18 a Timothy Church. District Pres Schmidt was guest speaker. On 14 he will preach the sermon a 107th anniversary festival of View Church.

Southern Minnesota

Chester, Iowa. Chester Churc ganized in Chester in 1940, united 2, 1955, with rural Bethlehem Ch four miles northeast of Chester (a the Minnesota line). The latter ch dates from 1894 and is the m church of the Chester congrega Speakers at the merger service the Rev. B. F. Molstre of Eagle G Iowa, who began having service Chester while serving the parish 38; and Dr. E. C. Reinertson, pres of the Southern Minnesota Dis to which the parish belongs. The congregation has chosen the n United Lutheran Church of Ch and will worship in the recently church in Chester. It forms a p together with rural Saetersdal Ch in Minnesota. The Rev. Elmer Dahle is pastor of the parish.

Montevideo, Minn. Our Savi Church of Baxter, parish of the H. B. Mathison, received 48 new m bers on Dec. 12. Seven of these by confirmation. Following the mor worship the congregation welco the new members at a reception.

South Dakota

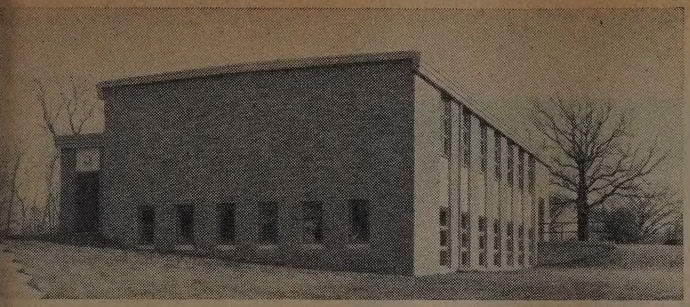
Lily, S. Dak. Rural Highland Ch has consolidated with Lily Churc the town of Lily. Pastor of this p is the Rev. Oliver Everson.

OBITUARIES

Mrs. Glenn Groth

Mrs. Gladys Wedwick Groth, of the Rev. Glenn Groth, pasto Bethlehem Church, Muskegon Hei Mich., died of leukemia Dec. 30,

NEW SUBURBAN MINNEAPOLIS CHURCH



ed above is the Minnetonka Church, a new Home Mission church at Wayzata, Minn., was organized in the spring of 1954. It has a charter membership of 245 and a ly growing Sunday school. On Reformation Sunday last fall the cornerstone of the nit church was laid, new chancel furniture and altar furnishings were dedicated, and w members were received. The first class of junior confirmands (fifteen members) ed confirmation. The Rev. Axel Anderson is pastor of the parish.

a protracted illness. Funeral es were held Jan. 1 in Muskegon hts, the Rev. Arthur Gronberg ating. She was born at Osnabrock, ak., June 20, 1921. She graduated 44 from Concordia College, Moor- Minn., and taught in the high ls of Evansville and Park Rapids, nesota. In 1949 she married Mr. h, then pastor in Park Rapids. is survived by her husband, a hter, her mother, a sister, and six ers.

Herman L. Ekern

erman L. Ekern, a well-known at- y who played a leading role in formation of the present ELC pen- system, passed away at Madison, , Dec. 4, 1954, at almost 82 years e. Funeral services were held Dec. Bethel Church in Madison, with J. A. Aasgaard and the Rev. Or- Ingvoldstad officiating. Mr. n was born Dec. 27, 1872, at on Falls, Wis. After his gradua- from the University of Wisconsin school in 1894, he began a long active career as a lawyer, legislator, official, and business executive. practiced law at Whitehall (Wis), ison, and Chicago. For some years erved in the Wisconsin legislature, as speaker of its Assembly. Later was commissioner of the state's rance department, attorney gener- nd lieutenant-governor. He was a ter member of Lutheran Brother- l, serving as its president, 1929-51. lready mentioned he was largely nsible for working out the new ion plan of The Evangelical Lu- an Church. In 1899 he married Lilly C. Anderson, who survives together with two sons and four ghters.

ANNOUNCEMENTS

The radio broadcast of the second hour Sunday Worship Service from Trinity Lutheran Church in La Crosse, Wis., will be presented over Station WKTY, 580, La Crosse, in the future. The broadcast is scheduled from 10:45 to 11:30 a.m., Sundays. This service was formerly heard over station WKBH. Pastor at Trinity Lutheran is the Rev. Lavern R. Hanson.

NOTICE! Does your Sunday school conduct classes for handicapped or mentally retarded children? If so, kindly send this information to: Rubell Hagen, Department of Christian Education, 422 S. Fifth Street, Minneapolis 15, Minnesota.

Capital University Chapel Choir Conductors' Guild annual anthem competition is open to all composers. Anthems should be suitable for average church choirs. Contest closes September 1, 1955. For complete contest rules, please write to Everett W. Mehrley, Contest Chairman, Mees Conservatory, Capital University, Columbus 9, Ohio.

PARISH WORKERS' SUMMER INSTITUTE

A program of inspiration and growth through Bible study, chapel services, vespers . . . education through classes in youth work, music, and other fields . . . sharing through informal sessions . . . recreation . . . is planned for church staff members this summer. The program begins on Saturday, July 16, and continues through Thursday, July 21; the location is the campus of Luther College in Decorah, Iowa.

For the program schedule, write to the Department of Christian Education, 422 S. Fifth St., Minneapolis 15, Minnesota, if you are not on the parish worker mailing list.

The Education Office urges that congregations take care of their staff members' expenses in attending the institute, an investment which will return dividends in richer and fuller service.

MEN'S BIBLE CLASS CELEBRATES TENTH ANNIVERSARY

Pictured above is the Men's Bible Class of Trinity Church, St. Albans, N. Y., which now has about 32 members. It meets every Sunday during the Sunday school hour. It intends to celebrate its tenth anniversary by conducting evangelistic meetings Jan. 26-30, climaxing the celebration with a "homecoming" for class members who have moved away. The girl in the picture is Nancy Evensen, pianist for the class.

CHANGES OF ADDRESS FOR PASTORS

A. H. Amundson, Box 462, Kalispell, Mont. 7-1-54

Virgil Foss, Northfield, Minn. 3-1-55
E. Gundersen, Clearbrook, Minn. 9-1-54
A. M. Mannes, Lee, Ill. (temp.) 12-19-54
G. E. Morstad, 229-78th St., Brooklyn 9, N. Y. 1-1-55

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

720 acre highly improved stock farm for sale or trade for large tract of unimproved land on good road. 500 acres under cultivation, excellent for corn, alfalfa, soybeans. Nearly new buildings, two homes, 3 large silos. Located in Western Wisconsin near St. Paul. 397-1A

Businesses

Appliance and electrical contracting business in town of 2,500 in Inland Empire of Pacific Northwest. Going concern with excellent record. G. E., RCA and Bendix lines. Generous terms to right party. Located in scenic mountains. ELC church in town 397-2C

For sale—Bakery, fully equipped with lunch counter. Centrally located in eastern North Dakota town. Very good brick building. Owner in poor health. 397-3C

For sale—Building, 25x70 ft., full basement, stock and fixtures in southwestern Minn. Warehouse, 25x30 ft., building insulated. Beautiful glass front on main street. Lots of parking space. Good opening for Gamble or Coast-to-Coast store. Owner has other interests. Price, $10,000. 397-4C

Desirable property for home building or business building site in Duluth's Hunters Park area. Current taxes paid and clear title available. 397-5C

For sale—Established food store in county seat town in southeastern South Dakota. Large Lutheran congregation and Lutheran high school. Owner has other business interests. 397-6C

Self-service grocery store business and large corner, 2-story brick bldg. for sale in Yellow Medicine Co., Minn. Complete line of groceries, fruit, vegetables and meats. Lutheran community active church. Priced for quick sale. 397-7C

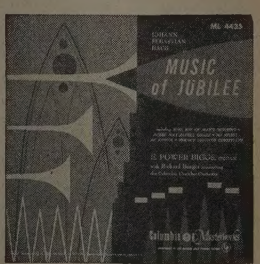
For sale—Grocery store with some lines of dry goods in small town in eastern South Dakota. Would consider trading for land. Strong Lutheran community with ELC church in town. 397-8C

FOR RENT

Room for two girls in S. E. Minneapolis, near bus, with kitchen and laundry privileges. 397-9B

NEW LOW PRICE EFFECTIVE NOW—

MUSIC OF JUBILEE by Bach



E. Power Biggs, organist, with Columbia Chamber Orchestra and solo trumpets.

Sinfonia to Cantata No. 29, "We Thank Thee"—In Dulci Jubilo—Rejoice, Beloved Christians—Concerto and Chorale, "Unto Us a Child Is Born"—Jesu, Joy of Man's Desiring—In Dulci Jubilo (Fantasia)—Chorale from Christmas Oratorio, "Now Christ Doth End in Triumph"—"My Spirit Be Joyful" from Easter Cantata No. 146—Sheep May Safely Graze—Now Thank We All Our God—Sonata to Cantata No. 182 for Palm Sunday—Awake, Thou Wintry Earth.

1 12-inch 33⅓ rpm Code 24-311

Formerly $5.95. Limited stock, now available for $4.98

ORGAN REVERIES

Virgil Fox, organist

Waltz in A Flat Major, Brahms—Kamemoi-Ostrow, Rubinstein—My Heart at Thy Sweet Voice, Saint-Saens—Jesu, Joy of Man's Desiring, Bach—Cradle Song, Brahms—and other favorites.

1 12-inch 33⅓ rpm Code 24-360

Formerly $5.95. Limited stock, now available for $3.98

Augsburg Publishing House, Minneapolis 15, Minnesota

POSITIONS WANTED

Experienced cook available at a Bible for the summer months. Can give references. Available June 1. 39

Middle aged woman desires employm Lutheran institution as kitchen help in laundry. 39

St. Olaf College graduate with ma Christian Education would like posit parish worker in Twin Cities area starting on or about Feb. 1. 39

Thirty year old Minnesota trained ph available after July 1, 1955 on complet one year of surgery residency. Prefers tual partnership or association in a in medium-sized Minnesota or western consin location. 39

Young married man desires bookkeep Jr. Accountant position. Prefers Midwe cation. 1½ years training and expe Excellent references and recommend available. 39

Young married couple with small wants job on farm by the month or southern Wisconsin. Will need separate and garden space. References furnishe 39

Single man, 58, wants chore work in Lutheran home. 39

So. Dakota family man, desires wo location with favorable climate for asth son. Qualified experience in retail family store, men's clothing, and general bu management. Also in direct sales. consider work of mechanical or constr nature with permanent future possib References furnished. Available on notice. 39

HELP WANTED

Woman wanted to do housework and for young boy. Good farm home in sou Minn. Modern conveniences and good ing conditions. 39

Qualified, consecrated Christian te needed to teach in the Lutheran Chu Elementary Schools, grades kinderg through 8th, of California. 39

New plywood mill and Kraft paper to open in western Oregon town in su of 1955, each to employ 100 men to 397

Experienced woodcraft man wante northwestern Minnesota small town. capital needed. Modern building. 397

Man wanted to help with chores and work on Northern Illinois farm. No All-year job if desired. 397

In Loving Remembra

Memorial Wreaths—ELC

And I heard a voice from heaven sa Write, Blessed are the dead who die i Lord from henceforth: yea, saith the S that they may rest from their labors; for works follow with them. Revelation 1

In loving remembrance of dear ones parted, the following gifts for the fur ance of the Kingdom of God have given.

From November 1 through 5, 1954

Thyse, Mrs. Mary, Fergus Falls, Minn., $10
Torgeson, S. R., Lake Mills, Iowa, $55.
Vang, Mrs. Tina, Harmony, Minn., $10.
Velde, Mrs. Ole T., Granite Falls, Minn.,

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

nd, Mrs. A. O., Lake Mills, Iowa, $22.
ns, Malcolm, Rhinelander, Wis., $5.
, Mrs. Kate, Sharon, No. Dak., $2.
, Mrs. Adolf, Kasson, Minn., $3.

Correction for September 20-24, 1954
George, Turner, Mont., $25.

From November 8 through 12, 1954
d, Andrew, Pierpont, So. Dak., $68.
, John, Elk Mound, Wis., $2.
Anfin, Kanawha, Iowa, $6.
n, Milo, Mt. Horeb, Wis., $23.
Mrs. P. L., Hartington, Nebr., $17.
Mrs. Oscar, Preston, Minn., $2.
Peter, Sisseton, So. Dak., $10.
d, Amanda K., Hartington, Nebr., $2.
, Kurt, Fishtail, Mont., $3.
William, Manilla, Iowa, $5.
Ludvig, Martell, Wis., $17.
ki, Mrs. Agnes, Manitowoc, Wis., $12.
Fred, Langford, So. Dak., $12.
Mrs. Elsie, Willow Lake, So. Dak., $16.
n, Louis, Jasper, Minn., $2.
n, Mrs. Ebert, Ettrick, Wis., $5.
, Edith, Wiliams, Iowa, $20.
Imer J., Jasper, Minn., $5.
an, Mrs. Franz, Jasper, Minn., $12.
William, Hartington, Nebr., $5.
Mrs. Sigurd, Turtle Lake, No. Dak., $5.
on, Sarah, Hangford, So. Dak., $18.
, T. T., Jasper, Minn., $50.
Mrs. Helen, Story City, Iowa, $13.
John, Oakland, Minn., $3.
ev., Puyallup, Wash., $5.
Orris, Summit, So. Dak., $2.
n, Albert, Pleasant Lake, No. Dak., $18.
n, Mrs. C. L., Story City, Iowa, $14.
n, Erik, Linn Grove, Iowa, $4.
n, Mrs. Geo. E., Lake Mills, Iowa, $6.
n, Mrs. Henry, Story City, Iowa, $43.
n, J. E., Litchfield, Minn., $21.
n, Martin, Ormsby, Minn., $5.
, Oley S., Oakland, Minn., $18.
George, Jackson, Minn., $5.
Oliver, Fishtail, Mont., $3.
aen, E. B., New Town, No. Dak., $2.50.
no, Ida B., Fingal, No. Dak., $7.99.
Mrs. Alvin, Fergus Falls, Minn., $2.
Mrs. Julius, Houston, Minn., $21.
T., Borup, Minn., $1.
Mrs. Asley, Windom, Minn., $30.
n, Andrew, Jackson, Minn., $2.
Ole, Thief River Falls, Minn., $5.
Mrs. Elmer, Frederic, Wis., $3.
an, Karen, Hartington, Nebr., $25.
Peter, Duluth, Minn., $3.
son, Mrs. Marie, Jasper, Minn., $71.
tter, Sina, Clarkfield, Minn., $54.50.
Otto, Mt. Horeb, Wis., $12.
Steven, Sisseton, So. Dak., $10.
Theodor, Hartington, Nebr., $2.
Martha, Fordville, No. Dak., $11.
Mrs. Helga, Minneapolis, Minn., $9.
Lewis, Story City, Iowa, $5.
Olaus K., Jasper, Minn., $18.
Orville, Clear Lake, Iowa, $24.
Sam, Halstad, Minn., $2.
n, Mrs. John, Willow Lake, So. Dak., $10.
M. R., Fishtail, Mont., $3.
y, Mrs. Clara, Borup, Minn., $7.
, Mrs. Norma, Duluth, Minn., $8.
ler, Mrs. Paul, Marshall, Minn., $3.
an, Mrs. Lena, Mt. Vernon, So. Dak., $9.
Mrs. Caroline, Hartington, Nebr., $4.
n, Mrs. Henry, Sunburg, Minn., $17.50.
ud, A., Jackson, Minn., $1.
son, Mrs. J. B., Hartington, Nebr., $9.
son, T. L., Ellsworth, Iowa, $40.
on, S. R., Minneapolis, Minn., $5.
P. O., Chicago, Ill., $3.
Otto, Zumbrota, Minn., $10.
n, Elma, Roland, Iowa, $31.30.
hl, Rev. G. E., Bremerton, Wash., $10.
aschlen, James, Albert Lea, Minn., $1.

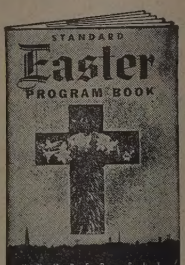
From November 15 through 19, 1954
, Mrs. Ella, Tyler, Minn., $5.
n, Mrs., Appleton, Minn., $25.
on, Anton, Lakeville, Minn., $23.
on, Emma, Newark, Ill., $5.
on, Art, Ossian, Iowa, $5.
n, Ephraim, Newark, Ill., $5.
Mrs. Martin, Glimsdale, Mrs. T., Hansen, O., Rostad, Mrs. M., Minneapolis, Minn.,
Mrs. Oscar, West Concord, Minn., $7.
, Mrs., Appleton, Minn., $42.75.
, Mrs. Cecilis, Parkbeg, Sask., Canada, $5.
n, M., Appleton, Minn., $6.
, Mrs. Clarence, Cambridge, Wis., $5.
n, Melvin, Elbow Lake, Minn., $5.
Mrs. Amund, Frost, Minn., $78.
John J., Dalton, Minn., $2.
, Mrs. Emil, Glenville, Minn., $17.
n, Carl, Starbuck, Minn., $8.
rs. Lee, Montrose, S. Dak., $2.
Mrs. John, Reeder, N. Dak., $2.
Mrs. Albert, Glenville, Minn., $3.

EASTER PROGRAMS FOR THE SUNDAY SCHOOL

THE LIVING SAVIOUR

An Easter service with missionary emphasis. The simple pageantry opens on a home scene. Sunday school children form a background as the father reads the Easter story and the mother leads in prayer. The children speak verses learned and the children's choir sings. Leads into missionary emphasis which is illustrated by tableau scenes acted out by children on other side of platform, scenes showing children of various races leading others to the Cross. Staging is simple.

10c each; $1.00 a dozen



Standard Easter Book The program committee can find here complete programs worked out or can build its own program from materials in the book. There is material for all ages. **35c**

Sunrise Easter Service. An impressive and spiritual service, filled with the joy, the faith, and beauty of that first Easter morning. Prepared by Virginia Mae Wood. It is a service of worship, including songs, prayer, Scripture, poetry, and meditations. (M.) **25c**

Cokesbury Easter Programs, compiled by Grace Chapin Auten. A collection of materials for the observance of Holy Week and Easter by the church and church school. The material is arranged by age groups. 48 pages. **35c**

Paramount Easter Book. A new collection of Easter program features consisting of recitations, readings, exercises, dialogs, pantomimes, playlets, and songs. Every age and department of the school is taken care of. **40c**

Meigs Easter Selections. A collection of new Easter materials for all ages, written by various authors. Includes recitations, acrostics, choralogue, tableaux, exercises, a story and short playlets. **40c**

Easter Program Builder. Recitations, exercises, drills, readings, and short dramatizations grouped by ages for the convenience of departmental supervisors. (Lil) **35c**

The Chancel Lily. This is a simple, effective production that uses tableaux to tell the life of Christ, and bring home the meaning of Easter to people now. It is written for 7th and 8th grade children, and requires a cast of 8 to 12 players. **35c**

He Is Risen, by Virginia Mae Wood. A beautiful Easter sunrise service. Besides the congregational singing the service uses a minister of worship, a Junior and Adult choir, trumpeters and flower children. (Mei.) **35c**

Augsburg Publishing House, Minneapolis 15, Minnesota

Chally, Mrs. Esper, Newark, Ill., $5.
Cole, Henry, Roland, Iowa, $20.
Dahl, Peder, Superior, Wis., $37.
Dahleen, LeRoy, Bethel, Minn., $17.
Dahlgren, Mrs. Anna, Lake Park, Minn., $5.
Domhalt, T. O., Wyndmere, N. Dak., $4.
Ellingboe, Olga, Lakeville, Minn., $10.
Erickson, Mr. and Mrs. Emil, Kensington, Minn., $205.
Erickson, Mrs. Lewis C., Rapidan, Minn., $2.
Erickson, Mrs. Willis, Westbrook, Minn., $5.
Evenson, Helge, Stewartville, Minn., $13.
Evenson, Mrs. Ole, Waseca, Minn., $5.
Everson, Edor, Newark, Ill., $15.
Femrite, John, Dawson, Minn., $2.
Folstad, Mrs. Christ, Portland, Ore., $10.
Foslien, Mrs. Theo., Farwell, Minn., $3.
Fredrickson, Earl A., Superior, Wis., $1.
Gilbertson, Edward, Towner, N. Dak., $100.
Granaas, Mrs. M. K., Superior, Wis., $10.
Halvorson, Mrs. Olaf, Devils Lake, N. Dak., $6.
Hamilton, James, Jr., Petersburg, Neb., $4.
Hamre, Benj. J., Fertile, Minn., $4.
Hanson, H. H., Clarkfield, Minn., $20.50.
Hegland, H. T., Roland, Iowa, $8.50.
Helgeson, B. C., Starbuck, Minn., $84.50.
Helgerson, Leonard, Mitchell, S. Dak., $4.50.
Hjelmstad, O. L., Ryder, N. Dak., $10.
Holmes, James R., Edinburg, N. Dak., $2.
Horne, R. A., Superior, Wis., $5.
Jacobson, Mrs. Caroline, Colfax, Wis., $4.
Jensen, Mrs. Joe Sr., LeRoy, Minn., $4.
Jensen, Mrs. Willie, Twin Valley, Minn., $7.
Johnson, Mr. and Mrs. Andrew, Superior, Wis., $2.
Johnson, Anton, Glenville, Minn., $6.
Johnson, Bert, Hills, Minn., $1.
Johnson, Betty, Effie, Minn., $1.50.
Johnson, C. M., New England, N. Dak., $5.
Johnson, Mrs. Christine, Superior, Wis., $3.
Johnson, Ida, Appleton, Minn., $3.
Johnson, Mathilda, Starbuck, Minn., $2.50.
Johnson, Tom O., Jackson, Minn., $5.
Josdet, Albert, Kindred, N. Dak., $9.
Kirkeby, Hilmen, Grafton, N. Dak., $5.
Kringler, Martin, Buffalo, N. Dak., $25.
Kvitten, Mrs., Bawlf, Alta., Canada, $1.
Larkin, Mrs. Lavina, Hudson, S. Dak., $2.
Larson, Mrs. Aagot, Colfax, Wis., $10.
Larson, Mrs. Bernt, Superior, Wis., $18.
Larvick, Mrs. Ben, Story City, Iowa, $4.
Leen, Mrs. Alsey, Windom, Minn., $5.
Lindelof, Mrs. Betty, Proctor, Minn., $5.
Lindemann, Eivand, Sturgeon Bay, Wis., $10.50.
Lindfors, Mrs. Anna Victoria, Superior, Wis., $5.
Lindh, Mrs. Elmer, Frederic, Wis., $5.
Maland, Mrs. Joseph J., Frost, Minn., $64.
Matthies, Carl F., Waseca, Minn., $5.
Midthun, Carl, Mt. Horeb, Wis., $200.
Moe, Mr. and Mrs. Christ, Superior, Wis., $5.
Myre, Mrs. Beatrice, Colton, S. Dak., $10.
Nelson, Mrs. Nels, Houston, Minn., $172.20.
Nordness, Mrs. Jens, Frost, Minn., $43.50.
Noyes, Raymond, Starbuck, Minn., $29.
Ogren, Mrs., Appleton, Minn., $8.
Olek, Allen, Felton, Minn., $3.
Olson, Mrs. Anna, Winger, Minn., $36.75.
Olson, Mrs. Erick, Winger, Minn., $32.
Olson, Mr. and Mrs. Seaver, Superior, Wis., $10.
Olson, Severin, Superior, Wis., $25.
Ostendorf, James Edward, Effie, Minn., $2.50.
Ostranden, Melvin, Fertile, Minn., $6.
Ostby, Bryn, Superior, Wis., $364.
Oveson, Sr., Eugene J., Superior, Wis., $6.
Pedersen, Olaf, Superior, Wis., $1.
Peterson, Fern and Edward, Superior, Wis., $10.
Peterson, Mrs. H. B., Newark, Ill., $23.
Peterson, Paul, Austin, Minn., $1.
Poloski, Stanley and Robert, Superior, Wis., $2.

N. H. NELSON, Treasurer

R NOV 53-A 54-55
PACIFIC LUTH SEM LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

FOR LENT AND EASTER OFFERING

Collection Boxes

Folding collection banks to assemble, 2x2x 2¼. Self-locking. May be mailed flat. Order by number and name.

No. K30—Lent **No. K40—Easter**

65c a dozen; $4.50 a hundred

Fibreboard with metal top and bottom, large slot. Space for name, address, and return date. Order by number and name.

No. 26—Lenten Self-Denial
No. 22—Easter Offering

10c each; 80c a dozen; $6.00 a hundred

Slot Envelope

No. 800. Lenten Daily Offering Slot Envelope. Lenten calendar and space for name. 6x3⅜. 100, $1.50; 500, $6.50; 1000, $12.00

Coin Folders

No. GDB 202. Easter Coin Folder. A slot folder to hold $2.00 in dimes.
100, $5.50; 1000, $50.00

No. GDB 440. Lenten Self-Denial Offering. A 40-dime folder, 3½x6¼. Space for contributor's as well as church address.
100, $7.00; 500, $33.75

No. J2. Easter Coin Folder, with designs in colors. Space for $1.00 in dimes. 3¼x5¼.
45c a dozen; $3.50 a hundred

Offering Envelopes

No. 530. Easter Offering Envelope. With kodachrome design to match the service folder, letterhead and mailing envelope. 3⅛x5½.
85c a hundred; $6.00 a thousand

No. D1. Easter Offering Envelope. 2⅜x3⅜, one color. 100, 50c; 1000, $4.50

No. 3277. Easter Offering Envelope. 4¼x2½, printed in colors. 100, 75c; 1000, $6.00

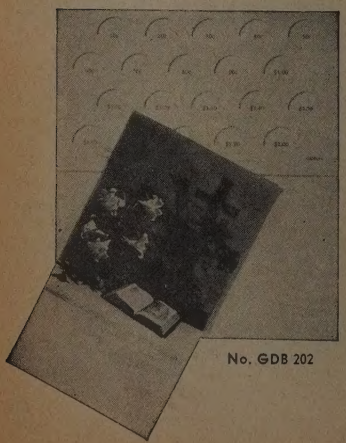
No. K40

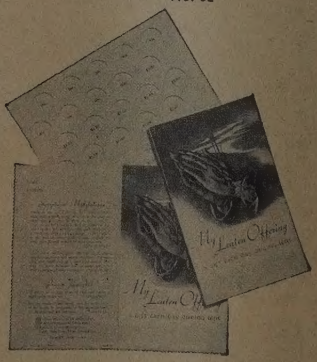
No. 22

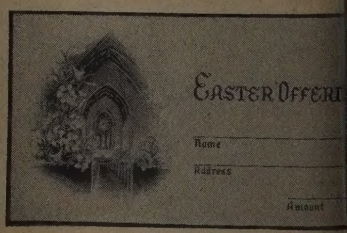
No. J2

No. 530

No. 800


No. GDB 202


No. GDB 440



No. 3277